

GUIDE

*Official Publication of
Paulist Institute for Religious Research*

THE KERYGMA IN RELIGIOUS EDUCATION

Vincent M. Novak, S.J.

INQUIRY CLASS INSTRUCTION

Joseph M. Champlin

PRAYING FOR CHRISTIAN UNITY

Henry St. John, O.P.

JANUARY 1962, NO. 164



CLEVELAND 8, OHIO
1227 ANSEL RD.
JOSEPH J. MULLEN, STD
REV. MSGR.
RPT. G1165



IT SEEMS TO ME

Liturgy and Doctrine

This is the title of a small book by Father Charles Davis, the distinguished English theologian. If you haven't read the book by all means do so. Within the space of 125 pages, he does more than outline the theological basis for the Liturgical revival. He summarizes the fundamental outlook without which all our apostolates are destined to remain inadequate and relatively ineffectual.

Better than anyone writing in English, he digests for us some of the most significant doctrinal insights that modern Catholic scholarship has re-discovered. And he never loses sight of the pastoral implications of these stimulating principles. Thoughtful workers in all our American Catholic apostolates are increasingly conscious of having given more attention to *what* to do than to *why* we do it. Father Davis not only confirms this hunch but points the way to needed changes of emphasis.

He traces our weakness to the "superficial character of so much of our apostolic effort. Where lies our weakness? We refuse to acknowledge the power of ideas. We neglect the content of what we preach. We are anxious to devise ways and means of getting an ever bigger audience to hear what we say, but we will not devote the time, effort and discussion necessary to improve the quality of what we say.

"So often it is taken for granted that we are already in full possession of what we have to get across, that our possession of it is perfect, stable and nicely balanced, so that all we have to do is to work our ways and means of getting it across. . . . A considerable obstacle to these forces (of the current Catholic revival) is a widespread complacency that ignores the inadequacy and presumes, quite wrongly, that because the Catholic faith does not change, our possession and account of it can never be improved."

Preachers and catechists should plead with Father Davis to expand these pages into a fat volume.

JOHN T. McGINN, C.S.P.

GUIDE, No. 164, January, 1962.

Published 10 times a year (monthly except June-July, August-September when bi-monthly) by The Missionary Society of St. Paul the Apostle in the State of New York, 411 West 59th Street, New York 19, N. Y. Second class postage paid at New York, N. Y. Rates 1 year, \$1.00; 10¢ a copy; 8¢ a copy in bulk to Seminarians.

The Kerygma in Religious Education

By Vincent M. Novak, S.J.

Religious education in America today is in ferment. The catalyst is a theological import from Europe called the "kerygma." Parish priests are alerted to make their convert instructions kerygmatic; religion teachers at all levels labor to vitalize their courses with kerygmatic emphases; more and more laypeople are making earnest inquiries: What is this kerygmatic business? What does it mean for the education of my children? How does it affect the Confraternity classes I hope to teach? It would seem worthwhile, therefore, to explore the root and fuller meanings of the kerygma, particularly in its relation to religious education.

Historically the kerygma is nothing new. In its earlier forms it is much older than the Church. Ancient Homeric literature features the "kerux" as a herald of gods and kings, the confidant of sacred repute who served as intermediary between royalty and subjects. In the Old Testament, Isaias transmits a similar Hebrew tradition later to be picked up by St. Paul. The popular Greek of the New Testament is strong on the "kerux" tradition, recording the Greek verb "kerussein" 61 times. It is evident, therefore, that to the Greek-speaking Christians of the early Church the "kerux" by tradition was recognized as the herald who would stand before the crowds in the town square to proclaim solemnly in the name of his lord an event significant for the future destiny of all. Even the Romans sent out imperial heralds as St. Luke's Gospel chronicles, "a decree went forth from Caesar Augustus that a census of the whole world should be taken." We are reminded here of the early American town crier, but the ancient Greek office meant much more than that. The herald was not a glorified newscaster, but an intimate associate of royalty and divinity, a man inviolable by his sacred office, com-

manding the prestige of the lord he represented. The proclamation announced by this herald was the "kerygma."

In New Testament usage a still richer meaning brims over into a scriptural synonym, "euangelion," literally "good news." And so St. Matthew relates that the prophet-herald, John the Baptist, arrives in the wilderness of Judea "kerusson," i.e., proclaiming solemnly in the name of God that "the kingdom of heaven is at hand" while St. Luke tells us that the Baptist "euangelizeto," i.e., heralded good news. Such was the evangelical kerygma of John the Baptist announced to the Messianic-minded Jewish world. But John's message, as with all Old Testament prophecy, was only in promise. It is at a new stage of the kerygma in the synagogue of Nazareth that Jesus Christ publicly proclaims Himself the fulfillment of these good tidings. He dares to take to Himself the prophecy of Isaias, "The Spirit of the Lord is upon Me . . ." He had come as prophesied by Isaias "to bring good news to the poor," thus heralding the Kingdom of God to all, the event of pivotal significance for the destiny of mankind.

In the line of this kerygmatic tradition taken up by St. John the Baptist and fulfilled by Christ Himself, it was St. Peter, the first Pope, who initially proclaimed the message of good news as it was to live on in the Church of Christ. If we wish to understand the meaning of the kerygma in New Testament Church traditions, the second chapter of Acts sets the pattern. Filled with the Holy Spirit, Peter braved a hostile crowd gathered in the public square to preach to them the heart of his kerygmatic

By courtesy of *Catholic School Journal*. Issue of April, 1960. Published monthly except in July and August, by Bruce Publishing Co., 400 N. Broadway, Milwaukee 1, Wis. \$4.00 annually.

message, Jesus Christ. From that first Pentecost the kerygma took on a fixed schema which formalized the belief of early Christianity: Christ promised—Christ come from the Father, crucified but gloriously risen—Christ living on in His members—Christ triumphant on Judgment Day. The Apostles, Christ-appointed messengers of this good news, broadcast the kerygma to the ancient world. St. Paul, herald extraordinary, re-echoes the essential kerygmatic content in his letter to the Corinthians, "For I delivered to you first of all, what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day," and then equates his mission with kerygmatic proclamation in his words to Timothy, "But the Lord stood by me, that through me the preaching of the Gospel might be completed, and that all the gentiles might hear. . ." Paul was fully conscious that he was here voicing the Hebrew tradition recorded by Isaias of evangelists "who bring good tidings . . . and preach salvation."

PASTORAL CHANGE

So much for the kerygma in its root meaning, its profane and Biblical developments. A puzzling ambiguity, however, strikes us in this article as we juxtapose this kerygma of the Apostles and religious education as we know it today. It would appear that the kerygma hardly falls within the area of education as such. Isn't education a calm, systematic transmission of knowledge? But Peter proclaimed Christ to hostile Jewish crowds much as the sacred herald of old and not in the manner of a classroom professor. Paul sought out the pagan Mediterranean world, challenging cynical intellectuals at Athens and clashing with idol worshipers in Ephesus. What then explains the valid connection between the kerygma and religious education? A clue to the answer is found in a revolutionary development in the history of the Church's pastoral practice.

In the early days of the Church it is evident that the kerygma proclamation was directed to the nonbaptized as a missionary effort. Peter, Paul, and all the Apostles carried the Christian Message to Jew and gentile with this objective: a conversion of heart, the Greek "metanoia," which would lead to baptism and Christian living. It was

only in later centuries that the growing custom of infant baptism became standard practice in the Church. The point to be emphasized is the complete reversal of order in the pastoral task: infant baptism, then instruction, and lastly (at least in theory) conversion, or more exactly ratification and acceptance of the baptismal gift of faith. Unlike the earlier practice which expected mature conversion of heart from the adult convert before baptism, the infant is gifted with the virtue of faith sacramentally without any mature conversion. This free and mature acceptance of faith can at best be hoped for as a matter of course in later life. It is precisely in the objective of this faith acceptance freely given that educational and kerygmatic objectives must cross. A further analysis of what we mean by mature faith acceptance is in order, with some pertinent reflections for our educational task.

The objective of both religious education today in America and the kerygmatic crusade of apostolic times, though different in mode of expression, is the same essentially: to stimulate a vital faith. When Peter heralded the good news of salvation to the Jerusalem crowds on the first Pentecost, he called for a double faith response: (1) intellectual acceptance of the Christian message on the testimony of the God-Man, Jesus Christ, and (2) (in no way to be slighted by an unbalanced stress on the first) the conversion of heart, the Greek "metanoia," with full personal commitment to Christ. The call to Christian faith thus addressed to each individual man and woman in the crowd pierced through the outer rim right down to the core of each human personality, the intellect and will. In like manner, it must be strongly emphasized, the religion teacher should aim at the identical double faith response. As a herald of God in the classroom, commanding the sacred prestige of the Lord he represents, he must cut through the classroom formalism of just passing on another body of knowledge to be given back by rote with limited understanding and even less personal concern and try to reach the depths of consciousness where the authentic person resides. The barren conformism of sheer memorization will never reach that inner sanctum, but the religion teacher yields an instrument "keener than any two-edged sword": God's Eternal Promise, the apostolic kerygma.

Of course the teacher should not "preach," least of all in the trite and colorless sense the word is used nowadays; he is a teacher, not a preacher. Just as Christ proclaimed the same message, now standing in the style of a preacher, now sitting in the manner of a teacher, so the religious educator can adapt himself to the approach symbolized by the latter posture, and yet proclaim the good news in strong, authoritative, magisterial tones. These are not just another set of facts to remember, but the magnificent invitation to share God's Trinitarian life through and in Jesus Christ. The beautiful unity of God's Christocentric plan must crystallize in the students' minds as the redemptive economy unfolds in Scripture, all to be re-presented afresh in the medium of liturgical study. When the actuality of an encounter with Christ takes place in Scripture or liturgy or due to the witness of the teacher himself, the teacher's share in the ultimate objective has been accomplished. Whether the response to that encounter is favorable or not is a matter of grace and co-operation therewith, not of the teacher's pedagogical skills.

CONVERSION AND COMMITMENT

The relevance of the kerygma to religious education is valid, indeed necessary. Infant baptism does not dispense with the conversion of heart and faith commitment sought by the Apostles from adult converts. It is the experienced belief of religious educators in the modern catechetical revival that kerygmatic content and personalized teaching can evoke a similar honest response from our maturing students. Since this faith response may be stimulated at any time or any number of times in a person's life, it will be of interest to conclude with some psychological aspects of this religious conversion in the practical order of human experience.

Religious psychologists have written penetrating studies of this faith response, religious conversion in our broad sense. Since faith, as emphasized above, is an intensely personal engagement of the whole man, there obviously is no such thing as a fixed time or even normal time for faith acceptance of this type. As spiritual personalities differ, so the intimate experience of any spiritual crisis comes at different times in different places to different people. Ordinarily, however, it can be said that a child

does not encounter a real crisis in this radical sense of a mature, responsible decision for the reason that a mature personality has not as yet formed psychologically. Faith engagement in our sense is an affair for reflective and responsible persons, young or old. The surging years of adolescence, on the other hand, when youth pushes out the horizons of his world, is a critical stage for many. In craving self-assertion and development youth feels a compulsion to break from the protective bonds of childhood in order to become master of his own destiny. It is imperative that the adolescent in this stage find in the religious realities of his faith the proper field for full expression to this surge of life. Faith can be tossed aside with all the other trappings of sheltered childhood unless the youth sees its relevance to the new experiences which have burst in upon his hitherto peaceful world of games and schoolwork. But if the risk is higher at this age, the potential for magnificent development is higher, too. This age of idealism and enthusiasm often nurtures a splendid heroism in full commitment to the call of faith. Perhaps later, post-adolescence will strike a sour note as this earlier idealism clashes in the boy's consciousness with the disturbing disillusionment of life's realities. But it is here that the true fiber of earlier faith commitment is bared. If the young adult can survive this test of strength, he will come out of the crisis a man of toughened faith; if he collapses beneath the pressure, his marriage may find him a cynic smiling contemptuously at the idealism of his earlier faith.

DELAYED COMMITMENT

In the conformist society of America today still another possibility looms ominously. Since in religious matters conformity dictates a sociological or traditional adherence to some faith or other, we live in the perfect atmosphere for a continuing postponement of mature spiritual decision. External observance at times cloaks a deliberately protracted habit of sin or brainwashes a modern pagan into thinking he is fulfilling at least the minimum of God's Will. Religiously immature individuals can put off any bona fide commitment of faith even beyond marriage and fatherhood. But somewhere, sometime, in the intimacy of a spiritual moment occasioned perhaps by a fam-

ily tragedy, perhaps by the prospect of a personal brush with real holiness in the sacrifice of a friend, the crisis will catch up and with a new intensity force the dreaded choice of faith commitment or denial.

And religious education, what role must it play in these hours of decision? Actually, whether a crisis hits at the age of 12, 18, 24, or 30, whether it hits once with definitiveness, as often with choice of vocation, or plays itself out in a long series of dramatic decisions as, for example, in endless temptations to impurity, religious education has no immediate role to play. It either has already bowed out of the picture as with adults or, in the case of a student faced with mature decision, must withdraw to the wings while the drama of faith ensues. Only the

long preparation for this moment or moments, patient and painstaking, will come remotely into play as the individual weighs his own mature decision of faith. Parent, nun, priest cannot enter into the intimacy of this meeting between God and man. They can rejoice in this hour or stand by repudiated and rejected together with the Lord they represent. As God's spokesmen, they have heralded the kerygma of "good news" in the great tradition of St. Peter and St. Paul, but "some seed fell by the wayside . . . and other seed fell upon the rock . . . and other seed fell among thorns . . . and other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold."

■ ■ ■

Inquiry Class Instruction

By Joseph M. Champlin

When we were deacons in the seminary, our pastoral theology professor spent some time on the relative merits of the group or class method for converts in comparison with private and individual instructions. This seemed then to be a lively issue for debate. I think now that time has settled the question. Like so many matters in the Church, the truth stands somewhere in the middle. The ideal method for instructing converts must combine the practical, efficient and objective merits of group or class instruction with the warm, personal value achieved through the personal contact of individual instruction. Of course, there are times when it is simply impossible for a prospect to attend an Inquiry Class. In these circumstances we adjust to the situation and arrange private instructions. But our consideration today is for the ideal method of instruction.

We have tried at the Cathedral in Syracuse to fuse the two forms of convert instruction and thus draw from each the benefits to be gained. Ours is not the perfect way of instructing; I simply wish to tell you what we have done. It has been trial and error. But for the most part after five years and over ten Inquiry Classes and some 200 converts it has worked well. The Cathedral is a

large parish situated in the heart of downtown. We thus draw from two sources—a parish unit and those who come to such a "downtown shrine" from outside for spiritual help. The priests have always been busy with convert work, baptizing well above the national average each year. But it had been done all by private, individual instruction up to five years ago. This meant two or three appointments every night for every priest. We talked frequently about setting up some sort of a class, but just never seemed to take the necessary steps. We did, finally, and certainly have never regretted the step. We now have three each year—twice a week from September to Christmas; twice a week from January to Easter, and once a week from Easter to September. We average 30-50 converts each year. This is not a huge increase in numbers, perhaps even a slight decrease, but it has eased the burden of the priests greatly, freed them for other duties and, I think, really produced a better instructed convert.

Before opening night, we employ the various steps indicated in other talks at this Conference—prayer, publicity, preaching. The first two classes are held in our parish high school. We usually attract from 15-40 for the opening lecture. I have found that

See you people over there!

one priest can handle the details adequately. If you have larger numbers, an added priest or the Legion of Mary can be of great assistance in caring for the routine matters of books, registration, etc. Certainly the priest must extend himself this first night. These people are, for the most part, nervous and frightened at the thought of the priest and the class and a Catholic school or church. We make every effort to place them at ease. We introduce ourselves, ask their names, locate them in the room—all the time attempting to be as gracious and kind and cheerful as possible. We then give them one of our cards and a pencil to register. The card secures the necessary information and particularly asks the marital and baptismal status of the interested person. Obviously, this will help later on in discovering possible marriage cases. On the reverse side we have a line for their name, religion and spaces for the various classes. In succeeding meetings this makes attendance a simple matter since you need only check the class attended.

Once the class is pretty well settled and it appears that the late-comers have all arrived, we hand out the texts and our printed outline. We use *Father Smith Instructs Jackson* and the *Catechism for Inquirers*. These are not necessarily the best or most modern, but we have worked it into our outline and it has proven satisfactory for all. These, as well as all other materials given the prospects, are free. We never mention money. It costs about a dollar per person, but one convert contributing that sum each week in the Sunday collection more than makes up for the expense of these materials. I think our outline is important and a valuable asset in an Inquiry Class. It has the rectory address and phone number. It contains the date and location of all classes, the subject to be treated, the pertinent pages in the two texts where the material is covered, a section in Scripture to be read if desired, and the page where certain prayers to be memorized can be found. Once you have drawn up this outline (and we really appropriated it from the church of the Gesu in Milwaukee) it is a simple matter to continue the form in later classes by changing the dates. We would be happy to send a copy of ours to anyone interested.

Later on as the series of classes progresses, we give them various other aids: The Knights of Columbus tests, Paulist book

*new Cal... I want to
desecrate my family.*

marks with prayers, a bibliography of some thirty books in various fields for reading after conversion. We also employ film strips, pictures of the Life of Christ and other charts. I am sure that Monsignor Walsh and Father Gallagher will go into detail about these matters.

Once the materials have been distributed it is time to start the opening night class. There is no question that it is the hardest one of the twenty-five we give. Your whole purpose is to win their friendship, confidence and respect and to try to dissipate emotional prejudices. So you begin with a number of humorous stories. These are essential in placing the non-Catholics at ease. The more stories you possess, the more natural they are and the greater skill with which you can tell them—the more effective you will be as an "opening nighter." The actual material presented can be found in the first chapter of Father Grace's book, *The Catholic Church and You*, published in paper-back by Bruce. As a matter of fact, this is the basic text which the priests follow in preparation of their own lectures. At the end I always read two letters from former members of an Inquiry Class. One is now a convert and wrote a very beautiful note after her conversion. I am sure you all have received similar letters. The other inquirer took the full course of instructions, but has not yet received the grace of conversion. Her letter comments on what the class has done for her, even though she is still not convinced enough to become a Catholic. The people seem to like these.

We terminate the first class exactly in one hour. This is a good principle to follow if possible. The participants appreciate a prompt start and finish. After class, we stand at the door and individually wish each one a goodnight and God bless you and shake hands with all of them. Most priests find this awkward, some condemn it as "Protestant"; but there is no question that the prospective converts appreciate this personal interest and attention.

So the opening night class is finished. And my task tonight is also, I suppose. But I would like to add these remarks on some steps we take which have proven most successful in practice.

From a panel discussion at the 3rd National Conference on Convert Work, St. Joseph's Seminary, Yonkers, N. Y. June, 1960. Sponsored by the Paulist Institute for Religious Research and the Confraternity of Christian Doctrine.

First of all, we have four classes in the Cathedral itself. We have a thorough and complete tour of the Church at the end as is customary. But we also hold other meetings there. On the third class night we give them a preliminary tour of the church. We explain holy water, genuflections, the pulpit, tabernacle, altar and other similar points to make them more comfortable in their first visit to a Catholic church. This is done without an extra class by combining it with a talk on prayer.

In the fifth class, which departs from the logical order as far as the subject matter is concerned, but most important in terms of the practical life of the prospects, we hold a demonstration Mass in the Cathedral. We place a temporary altar in the middle of the sanctuary—actually only a table with a white cloth on it. It faces the people. One priest goes through a practice Mass facing the people while another priest gives a commentary from the pulpit. This has always been one of the most popular of our classes and, I believe, most practical. We also have a demonstration of baptism and the marriage ceremony in church.

CO-OPERATIVE ENTERPRISE

The second point is this. We have five assistants at the Cathedral and all of them teach in the Inquiry Class. At the beginning of the new class we divide up the classes equally. As a consequence, each priest teaches only about five classes in a three month period. This has many advantages. It removes the burden of one man teaching all the classes. And this can become a burden. It also makes it possible for the priest to prepare a bit better. But above all it enables the people to see several different priests, to observe their different personalities and to note the distinct way each presents some aspect of the Church's teaching. This neutralizes the tendency to see and judge the Church by one priest alone. It gives them a more objective view of the Catholic Church. Obviously, in smaller parishes this is not possible. But if there are priests available, we think they should share in the teaching of the Inquiry Class.

Thirdly, we have one priest in charge of the Inquiry Class. He attempts to be at each class fifteen minutes early to greet the people and take attendance. In this way, he is able to know all of them individually and

develop that personal contact which the prospective candidates appreciate and which naturally develops when private instructions are given. This takes time, patience and regularity but our experience has shown this friendly and regular contact with one priest has a great effect upon the converts.

Because several priests teach, it is also valuable to spend ten minutes at the beginning of a class occasionally to review the course in general. This will unite the various presentations of different teachers.

Finally, and we also judge this to be important and effective, the one priest who directs the class and visits it each week interviews the prospective converts a few weeks before baptism. He can thus discuss any particular doubts or problems which may trouble the inquirer, and he also can secure the information necessary for reception into the Church. At this time the priest gives them a short oral quiz. We ask some general questions on doctrine, have them recite the basic prayers from memory, explain in their own words each of the seven sacraments and state the ten commandments and six laws of the Church. This takes only twenty minutes. The converts are quite nervous about this "canonical examination" but we find that they are pleased to test themselves and are happy to find they know more about the Church than they realized. It also provides a stimulus for some study on their part and serves as a check lest some souls enter the Church really unprepared.

CONCLUSION

In conclusion, we would like to summarize those points which we have found useful in practice. They are: the mimeographed outline of the entire series, the various classes held in the church itself, employing several priests teaching and not just one, having one priest responsible for the class and visiting it each time, using a ten minute review occasionally and, finally, the oral test before baptism. Our goal is to fuse the merits of group or class instruction and those of individual convert instruction. We must combine the efficient, objective presentation of the former with the friendly, personal contact of the latter. We hope our words tonight may assist some of you in achieving this ideal. And a frank discussion on your experience will be very profitable.

Praying for Christian Unity

By Henry St. John, O.P.

Year by year the month of January brings round the Octave of Prayer for Christian unity in a disunited world, and its reminder to every Christian of the urgent need of prayer for this intention. Yet it is still only here and there, though in a slowly increasing number of churches, that this octave is kept with public prayers and special Masses. For many of the faithful the week passes without their hearing it so much as mentioned from pulpit or altar. In some parishes small groups of the faithful do gather round the altar during this week to offer Mass for Christian unity; in one or two centers, such as Westminster Cathedral, the church will be almost crowded. But the eight days are soon over and even by these, as likely as not, Christian unity is almost forgotten and neglected for another year.

Only a tiny portion, I suppose, of the total Catholic population keeps up throughout the year a constant round of prayers said and Masses offered for what is the most vital and urgent intention we could possibly be asked to pray for. For the divisions and hostilities of Christians are a disaster and a scandal. They are a scandal because Christ is not and cannot be divided, but his followers are. He who is the very center and source of unity is acknowledged, worshiped and loved as God and Saviour by men and women who will not and cannot be in fellowship with each other because they differ fundamentally about their belief in him. It is a disaster because in fact Christ our Lord is the sole hope of a distracted world.

Apart from his rule of right and his law of truth the nations of the world will be at each other's throats, men will not work together for the common good, the strong will exploit the weak and the selfish the unprotected. Yet the gospel of salvation and peace that he came to bring is proclaimed to the world meanwhile from a hundred rival pulpits. For all but those who are of the household of the Faith, the voice of true authority speaking Christ's Word is lost in a chorus of discordant voices each claiming to teach the way of salvation in his name.

It is not surprising that the unbeliever

scoffs and points his argument: how can this be the truth when those who claim to profess it are at sixes and sevens as to what it really is? The heathen too can hardly be blamed for saying to the Christian missionary and preacher: go away, and first agree among yourselves about this word of salvation; only then will we listen to you. Meanwhile the world is perishing, for Christ has said: "without me you can do nothing" (John 15:5). There can be no doubt about the urgency of the need for the unity of all Christians in the true Church, for the removal of the scandal that the authoritative voice of that Church cannot be clearly heard and recognized by all the world because of the quarrels of Christians themselves.

Yet strangely enough Catholics seem to be much less concerned about this urgency for Christian unity than their separated brethren. It is perhaps because we are supremely conscious that we possess the unity that those others are gropingly searching for. Our unconscious attitude seems to be: "God be praised, we have it. Those who have it not must seek it where it is alone to be found." If that is so, and if we do unconsciously think in those terms, it is surely because we are forgetful of one very important element in the search for unity, in which our separated brethren are engaged. We are failing to realize that it is we ourselves who are the guiding light by which, and in a sense by which alone, our separated brethren can find true unity. The Church's unity shines out, as it were, through us who are members of Christ's Body. Christ himself, in his Mystical Body, can be clearly seen by them only in the light that shines through us.

It is true of course that unity of faith and government are guaranteed to the Church by Christ's promise. The faith will remain one and indivisible to the end of time, it will suffer no corruption or diminution. The Church's hierarchy, the successors of the Apostles, whom the Holy Ghost has set to

From Father St. John's Introduction to *Approaches to Christian Unity* by D. C. Dumont, O.P.
Courtesy of Helicon Press, Baltimore, Md. \$4.50.

rule the Church of God, will continually proclaim and safeguard this faith. St. Peter's successor, the keystone of the arch of their authority, will never be removed. The notes of unity, holiness, catholicity and apostolicity will always be present in the Church, shining clearly enough to those who look for them. *The gates of hell shall not prevail against it.* All this is profoundly true; it is God's gift to us that we must present to the world. But how much more clearly perceptible the offered gift might be to those outside! How much more brightly the guiding light to Christ in his Church might shine through us his members! Our prayer for unity must be for an increase in our shining, as Christ prayed for it for his Apostles and us on the eve of his passion; for we shine more brightly the more closely we are united with him.

Have you ever noticed how the Church itself prays in the liturgy for this note of unity? Take for instance the prayer the priest says every day at Mass just before Communion: "Lord Jesus Christ, who hast said to thy Apostles peace I leave with you, my peace I give unto you, look not upon my sins but upon the faith of thy Church, and grant to her that peace and unity which is according to thy will." Or again the prayer in the votive Mass *Against Schism* (*For the Union of the Church* is its title in the Dominican missal): "O God, who dost guide the wandering, gather the scattered and protect the flock: we ask thee mercifully to pour out upon the Christian people the grace of thy unity; that renouncing disunity and joining themselves with the true shepherd of the Church they may have power to serve thee as they ought."

At first we are almost shocked by the form of these prayers. The Church's unity we are taught is constant and unbreakable, it can never be lost; the Church itself is undivided and indivisible. But in these prayers unity is spoken of very much as something the loss of which we fear and the strengthening of which we beg. If the Church's unity is guaranteed by divine promise and immutable, how can we pray for it to be granted, or why should we fear its loss and ask for it to be strengthened? The theological answer to this question is that the Church has an essential and an accidental perfection. Its essential perfection gives it all those endowments which go to the making of its indefectible nature. This nature can never fail;

it is this nature against which the gates of hell can never prevail.

Yet though complete and indestructible in itself, since it is indwelt by Christ as his Mystical Body, possessing his life and truth in perfection, it is nevertheless not yet complete in its effects. The Church therefore contains the fullness of the truth revealed by Christ, but not every member of the Church has absorbed that truth to the full and made it his own by grace. The Church is governed by Christ through its established hierarchy, but not every bishop exercises authority with perfect justice and understanding, nor is the obedience of those who accept authority always without blemish. The more closely each member is united with Christ in his Church the more brightly does the light of Christ shine in him and upon the world.

It is this light of Christ shining out upon the world through his members, and especially that light which is the light of unity in charity, that attracts the outsider to the Church. This was a mark that distinguished it in the days of persecution when the pagans said of its members: "See how these Christians love one another." The mark is still there, it can always be found if it is looked for.

THE NEED OF CHARITY

But we must sorrowfully admit that it does not always stand out as it should, so that it strikes the eye of the beholder whether he is looking for it or not. It does not stand out within the boundaries of the Christian community in parish or district, it does not stand out in our relationships with our separated brethren, who love our Lord as we do, and follow him in their own way. To the outsider who knows not Christ it is obscured by the fact that we Christians are always fighting among ourselves, about points that to his non-comprehending mind are trivial and unworthy. And yet it is this one mark alone, the mark of unity in charity, that can remake the fullness of unity among Christians and so bring to its accidental perfection the already existing unity of the Church.

If then we really desire, as we must desire, the achievement of unity, it is not enough to offer prayers for it during a specific period of eight days, once a year; that is only a beginning. Nor it is enough to

carry on the saying of those prayers every day throughout the year unless our praying is causing the light of Christ's love to shine out from us as a guiding light, attracting those around us to enter the visible structure of God's house on earth, the Mystical Body of Christ. Yet if we do set ourselves to pray in this way, our prayer for unity will be continuous and effective, because we shall be praying in and through Christ our Lord; spreading abroad the power of his love.

Our prayer for unity, then, if it is to be of this kind, must begin in the Mass, for the Mass is the prayer of obedience, and without obedience there can be no love. Consider then what it is that we do when we offer Mass with the priest. There are three essential parts of every Mass; the offertory, the consecration and the communion. These three necessary acts combine to make a Mass, because each Mass is a re-presentation through sacramental signs of the one, perfect, all-availing sacrifice, by which we were redeemed.

Our redemption was effected once for all, within the space of a few hours, upon the cross of Calvary. There Christ our Lord, God made man, by an act of perfect human obedience offered his life to his Father for the sins of the whole world. He humbled himself, *becoming obedient unto death, even to the death of the Cross*. The infinite power of this single act of divine-human obedience has been taken up into the heavenly places by the ascended Christ, who pleads it perpetually before his Father. From there, the heavenly altar of the Canon of the Mass and St. John's vision in the Apocalypse, it is made continuously available to the whole human race in the life of Christ's Mystical Body the Church, the center and source of which is in the Mass.

Whenever Mass is offered the priest at the offertory takes a little wine in the chalice and a piece of bread. He puts them on the altar in our name and offers them to God. That is *our offering*, material food and drink, necessary for the support of physical life; they represent our lives and everything in them, ourselves body and soul, our needs spiritual and temporal, our human relationships, everything in short that life contains. At each Mass we are offering all that to God in and through Christ our brother. At the consecration, God, by the power of the

Holy Spirit, transforms our offering, our gift of ourselves; it ceases to be bread and wine, earthly things, without ceasing to be signs, and in their inner essence, which lies outside our direct perception, they become the Body and Blood of Christ. In the sign language of the double consecration they are shown forth as the Body broken and the Blood shed.

At each Mass, therefore, the one sacrifice of Calvary is pleaded in the heavenly places and made available to our souls in the corporate life of the Church, Christ's Mystical Body. God returns us our gift of ourselves, made to him at the offertory, transformed into Christ himself. In Holy Communion he comes to us, to communicate his sacrificial obedience to us by dwelling in us, and we in him; he unites his mind and will with ours so that, in a true sense, we can become *alter Christus*. Thus in and through Christ, we are prepared for that union with God in the beatific vision for which we were created.

TRUE NATURE OF LOVE

We can come away from the Mass then with the light of Christ's love shining in us, because we have within us the power of his sacrificial obedience, for obedience is love: *If you love me keep my commandments*. And this love, which is obedience, is a powerful force, a positive thing. Not a sentiment that we feel, but an active doing of God's will. True love is not based on feeling or emotion. Deep emotion may and often does accompany it and add intensity to it. But the moving power of true love is the will, and its essence is willing the good of those we love in accordance with God's will. It is self-giving, not self-getting. A love not directed by will but by emotional feeling is on the way to becoming dangerous sentimentalism because it is possessive and exclusive.

But love governed by the will is all embracing, it is the love with which we are able to love our enemies, or those who do not attract us, as well as our friends and those for whom we have a deep affection. And this is the love of Christ our Lord in us, the love by which we love God in our neighbor and our neighbor in God. It is a positive dynamic thing that causes us to seek out our neighbors' good and implement it; it prevents us from ignoring and avoiding the neighbor who does not attract us. It is this real charity which will make the light of

Christ shine in us, through which men will be attracted to him and to the Church which is his Body.

And who is our neighbor? Christ answered that question long ago when the lawyer put it to him: *Master, what must I do to possess eternal life?* he had asked. Our Lord in reply made him quote the ancient law in Deuteronomy: *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength and with all thy mind; and thy neighbor as thyself.* The lawyer, to justify himself, had then asked: *And who is my neighbor?* Our Lord's answer was given in the parable of the Good Samaritan. The point of that parable was that our Lord took as an illustration the most remote and unlikely possible kind of neighbor. A chance meeting with someone in distress and needing aid. A natural enemy, moreover, for to the Jew the Samaritan was a schismatic and a heretic, and this gives the parable a particular application to the problem of Christian unity.

By inference, then, everyone who comes into contact with us in our daily life is our neighbor, whether the contact is chance or casual, or whether it is more permanent. And everyone who is thus our neighbor we must love with a positive and active love, willing them good, and carrying out our will in accordance with Christ's will.

In regard to our separated brethren the most practical and genuine expression of our charity will be the desire to understand, to see their point of view and what their beliefs mean to them. To seek to recognize the truth in what they hold, even when at first sight it may appear in some respects to contradict the things we ourselves hold most dear. To be patient and listen, not attempting ourselves to do all the talking, and by listening patiently to learn to detect where the spirit of truth is speaking in them. Above all we must never jeer or scoff at or treat with contempt the beliefs of others, even when they appear most strange and different from our own. The greatest charity we can offer to any man or woman is a profound respect for their consciences. For the sincere conscience is God's gift to all of us, by which we are enabled to do his will.

In the Mass we are brought face to face with the transcendent mystery of God's inner life, the blessed Trinity, the ineffable reciprocal relationship of the Three Persons in the unchanging simplicity of their single

nature. Here, too, we are confronted with the intimate mystery of God's dealings with redeemed humanity, through the saving sacrifice of Calvary, there present under the sacramental signs. For it is through that sacrifice, by the power of the Holy Spirit, that the Blessed Trinity dwells in our souls by grace: *I in them and thou in me; that they may be made perfect in one.* Week by week, or day by day, at Mass we must offer ourselves a living sacrifice of obedience in Christ: every day we can say with the priest, whether we are able to be present at Mass or not, the prayer for unity he says at the time of Communion. We must come out from Mass to our daily life with the light of Christ shining in us, so that we love our neighbor, and in a special way our non-Catholic neighbor, in this positive and practical way. If we do this we shall be making the Mass itself a continuous and effective prayer for the unity of all men in the one, true Church; and we shall, please God, be hastening the day when all men of goodwill will have found their true home in it.

GUIDE

- Official publication of the *Paulist Institute for Religious Research*.
- Officers: John J. Keating, C.S.P., Director. George C. Hagmaier, C.S.P., Associate Director. Editor of *Guide*, John T. McGinn, C.S.P.
- Concerned with the theoretical and practical aspects of the Apostolate to non-Catholics.
- Published 10 times a year (monthly except for combined issues in June-July and in August-September).
- Annual subscription \$1.00. Single issues 10¢. Bulk lots to seminarians at 5¢ a copy.

GUIDE

411 West 59th Street
New York 19, New York

Guide Lights

DEMONSTRATION IN DALLAS . . .

With few exceptions, the South is notably unaccustomed to a large congregation of Catholics. It is consequently no wonder that many citizens of Dallas were surprised during the week of November 26 to find several blocks of their main street flooded with cardinal red, episcopal purple, roman collars, nuns' veils, and moving knots of men and women identified in their religious persuasion by large badges proclaiming them delegates of the Confraternity of Christian Doctrine. The occasion for this influx was the Eleventh National and Fourth Inter-American Congress of the Confraternity.

The main speeches were given to overflow crowds in the ballroom of the Statler-Hilton Hotel. They were also listened to on closed circuit television in other parts of the hotel. Possibly the two addresses which attracted the most attention were those delivered by Amleto Cardinal Cicognani, the Papal Secretary of State, and Francis Cardinal Spellman, the Archbishop of New York.

Cardinal Cicognani stated the purpose of the Congress. He said it was intended "to bring home to all—to priests, men and women religious, to the laity and especially those who belong to the Confraternity of Christian Doctrine—the grave and stark reality, namely, that the people to be saved, the children and the youth to be instructed, the non-Catholics in need of assistance, are a multitude, while the pastors, the catechists, the apostles are but few; and furthermore, the difficulties encountered in the practice of a Christian life are much greater nowadays and the dangers to the faith much more grave."

He added: "From these realistic and startling statements of a fact, there arises the logical and unavoidable conclusion, namely: we must increase the number of our catechists, we must prepare them better, we must give more impetus to the initiatives and organizations dedicated to Christian training."

Cardinal Spellman delivered a tribute to His Holiness. He said: "At eighty this man looks out with daring and ageless optimism and his Shepherd's heart is drawn to individuals as well as to ideas. His main concern and the chief reason for the Council (the coming Vatican Council) is in his flaming desire to bring all men to unity in the Mystical Body of Christ."

An interesting announcement was made for those concerned in convert work. Father William Greenspun, C.S.P., was introduced as the first National Director of the Apostolate of Good Will, that arm of the Confraternity which deals with fallen-away Catholics and those outside the Faith. Father Greenspun pointed out that there was much spadework to be done before effective programs could be established. These programs, however, would evolve along two lines. One would be promoting a better image of the Church through interest in community affairs, by Catholic participation in matters of common concern to Catholics and non-Catholics alike. The other would be the utilization of the best techniques for drawing back the fallen-aways and presenting the teachings of the Church to those outside its unity.

CONFRONTING A CRISIS . . .

The necessity for lay leadership on various levels is not an exclusive concern of the Confraternity. It has been voiced by many groups and its vocalization is, in effect, an echo of papal and episcopal pronouncements. One group, which in many places works closely with the Confraternity, has a vital interest in this matter. It is the National Council of Catholic Men. At its general assembly in January lay leadership will be the main topic of discussion. The President of the NCCM, William F. Johnson, made the announcement.

"There is a crisis," he said, "in the lay apostolate and the crisis is precisely the lack of adequately trained leadership. The challenge of our time, voiced over and over again by Pope, Bishops and priests, is the challenge to penetrate society and institutions with the Christian message. This is a challenge to the laity to form Christian leadership capable of answering the call of the Church for responsible lay action and initiative." "NCCM," he said, "proposes to meet this crisis head-on with a leadership training program for the parish. The meeting of diocesan and national leaders in January will consider this problem in all its aspects and in particular will discuss NCCM's new Parish Leadership Training Course."

SECULAR INSTITUTES . . .

One answer to the need for dedicated and trained laymen is found in secular institutes.

It will never be an answer which will attract a large number of the laity, for the members of these institutes bind themselves as do brothers and sisters to the practice of evangelical poverty, chastity, and obedience. They are, however, showing a remarkable growth, and undoubtedly are exercising a salutary influence in the unobtrusive manner which is one of their strong points. This writer knows personally how effectively their example can predispose people toward Catholicism.

There are twelve secular institutes in the United States at this time. Eight of these are pontifical and four diocesan. Six of the eight pontifical institutes have final approval. These are: Company of St. Paul, Daughters of the Most Holy and Immaculate Heart of Mary, Missionaries of the Kingship of Christ (women's branch), Opus Dei, Society of the Heart of Jesus, and Teresian Institute. The other two are Caritas Christi Union and the Society of Our Lady of the Way. The four diocesan institutes are Missionary Priests of the Kingship of Christ, Regnum Christi, Schoenstatt Sisters of Mary of the Catholic Apostolate, and the Secular Institute of St. Pius X. Added to these twelve institutes there are seven canonically approved associations and six which are not yet canonically established but are existing with approval of the Bishop.

Anyone wishing to secure more information about these institutes may write for a pamphlet called *Channels*. The price is 25 cents. The address is CLTDW, Brookland P. O. Box 4522, Washington 17, D. C.

AETERNA DEI SAPIENTIA . . .

Pope John has done it again. He has issued his second encyclical in which he urges all Christians to a union of hearts and minds in the one Church of Christ. "May all those," he says, who have been "redeemed by the most precious blood of Jesus Christ" be reunited "In the same Church and resist intrepidly and together the powers of evil that continue to threaten the Christian faith from many sides."

The encyclical was addressed to the Catholic episcopacy, clergy and faithful to commemorate the fifteenth centenary of the death of Pope Leo the Great. Pope Leo is known in history for dissuading Attila the Hun from laying waste Rome. Pope John, however, was more concerned with Leo's importance as "the doctor of unity of the Church." He defended and asserted the dignity of the Roman Pontiffs at a time when the universal principle of authority represented by Rome was crumbling. The last Roman Emperor of the West was deposed shortly after Leo's death.

In the encyclical Pope John acknowledges his debt to the unifying teachings of Pope Leo. He writes: "Just as we who have succeeded St. Leo to the Episcopal See of St. Peter profess with him our faith in the divine origin of the commission given by Christ to the apostles and their successors of preaching the Gospel to the whole world so also do we long to see all nations entering into a way of truth and love and peace. It was indeed precisely this desire of enabling the Church of today to carry out this sublime office more effectively that led us to convoke the Second Ecumenical Vatican Council.

"For it is our hope," he continued, "that the impressive union of the Church's worldwide hierarchy will not only serve to strengthen the bonds of unity in faith, worship, and government, which are proper to the true Church, but also will be a means of attracting attention of countless believers in Christ and to move them to come together round the 'Great Shepherd of the Flock' by whom they have been entrusted to the never-failing watchfulness of Peter and his successors."

DELIBERATIONS IN NEW DELHI . . .

In November some 2,000 persons from more than fifty countries met in New Delhi to search for a unity for which they are not yet ready and may never be ready to find under "this never-failing watchfulness." Yet it is to their credit that they are searching for it. This was the Third Assembly of the World Council of Churches. The Assembly took two outstanding actions.

One of these was the admission of the Russian Orthodox Church into membership in the World Council. The Reverend Doctor Willem Visser t'Hooft, General Secretary of the Council, said that this admission means that "we have not only to count with ancient divergences between the Christian East and the Christian West but also with the modern tensions between the political East and the political West." He said, "We can only pray that we may be worthy of such great responsibility."

The other action was to integrate the International Missionary Council into the World Council. Hereafter the missionary body will function as the division of World Mission and Evangelism of the World Council. Since its formation in 1948 the World Council has placed emphasis on church unity, theological studies, international affairs, and service to refugees. It will now be charged also with co-ordinating the majority of Protestant missionary enterprises.

JOHN J. KEATING, C.S.P.

TESTED CONVERT MATERIAL

1. THE PARISH PRIEST'S GUIDE TO INQUIRY CLASSES \$5.95
Ed. Rev. John Mitchell, C.S.P. One of the most complete and practical books ever published to help the parish priest organize and conduct effective classes. 256 pp.
2. HANDBOOK FOR NEW CATHOLICS \$2.00
By *Rev. Aloysius Burggraaff, C.S.P.* Things a convert must know which cannot be covered in basic instructions. 189 pp.
3. A CATECHISM FOR INQUIRERS 35¢
By *Rev. Joseph I. Malloy, C.S.P.* One of our most popular. 94 pp.
4. LIFE IN CHRIST \$1.00
By *Revs. James Killgallon and Gerard Weber.* Positive kerygmatic approach, prepares for parish life. 287 pp.
5. PAMPHLET BIBLE SERIES:
Each book of the Old Testament with commentary. 23 Pamphlets now ready. 50¢ each. Remaining books to be issued one a month.
6. OUTLINES OF CATHOLIC TEACHING \$2.10
By *Rev. John J. Keating, C.S.P.* Covers all essential points in a series of outlines for 24 lectures. 224 pp.
- a. ABOVE OUTLINES in 24 separate leaflets, for class distribution. Each set of 24, \$1.25
7. NEW TESTAMENT 95¢
Confraternity translation. Paperback, 550 pp.
8. NEW TESTAMENT 65¢
Confraternity translation. Colorful hard cover, 480 pp.
9. THE QUESTION BOX \$1.45
By *Rev. Bertrand L. Conway, C.S.P.* World-famous full size edition, answers 1,000 questions. Paperback, 1961 completely revised edition.
0. MINIATURE QUESTION BOX 75¢
By *Rev. Bertrand L. Conway, C.S.P.* Abridged edition of the famous Question Box, in handy pocket size. 249 pp.
11. PAULIST CORRESPONDENCE COURSE 75¢
Based on "I Believe" by Rev. Wilfred G. Hurley, C.S.P. 212 pp.
- a. 6 TEST KEY LEAFLETS on above, with answer leaflet. Set, 50¢
- BOOKMARKS—8 pp., bookmark size 2-3/4" x 5-3/4"
5¢ each, 100 for \$4.50, 200 for 8.00
2. HOW TO GO TO CONFESSION
3. HOW TO PRAY THE ROSARY
4. COMMON CATHOLIC PRAYERS

PAULIST INSTITUTE FOR RELIGIOUS RESEARCH →

411 West 59th Street, New York 19, N. Y. (G261)

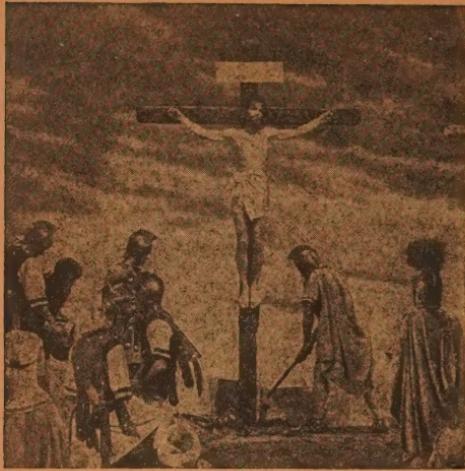
Send quantities indicated of following convert material, and bill me

1 ____ 2 ____ 3 ____ 4 ____ 5 ____
6 ____ 7 ____ 8 ____ 9 ____
10 ____ 11 ____ 12 ____ 13 ____
14 ____

NAME _____
CHURCH _____
STREET _____
CITY _____ ZONE _____ STATE _____

20% discount on orders for \$10.00 or more of above material only

PLEASE SEND CATALOGUE OF ADDITIONAL MATERIAL.....



THE GOOD NEWS OF CHRIST

WHAT IT IS

24 full-color film strips, each with a study guide and a 33-1/3 rpm. vinylite recording (12 minutes); in 4 parts of 6 film strips each, with 3 records in each part, packaged in an attractive durable box for storing or shelving. These film strips are rich in doctrine, artistic in production, and kerygmatic in approach.

WHAT IT IS FOR

Today Catholic instructors are turning to the Bible and to liturgy for a concrete presentation of Catholic doctrine. These film strips facilitate this biblical and liturgical teaching of religion. They have been endorsed by convert instructors . . . and may also be used for societies, clubs and schools.

WHAT IT COSTS

Each part costs \$60. The total cost for all four parts is \$240. A good part of this expense can be defrayed by taking a silver collection at showings for societies and clubs. Some instructors have paid for visual aids by a limited number of direct appeals.

TEN DAY FREE TRIAL SEND COUPON BELOW

Please send **THE GOOD NEWS OF CHRIST** as checked below, and bill me. I understand that if I am not fully satisfied, I may return this material to you within 10 days and owe you nothing.

(Check "below")

_____	Complete set	\$240.00
_____	Part 1. The Hidden Life of Christ	60.00
_____	Part 2. The Public Life of Christ	60.00
_____	Part 3. The Public Life of Christ	60.00
_____	Part 4. The Redemption Fulfilled	60.00

FILL IN NAME AND ADDRESS ON OTHER SIDE